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AN EXPOSURE,
FROM PERSONAL OBSERVATION,
OF
FEMALE PROSTITUTION

IN LONDON, LEEDS, AND ROCHDALE,

AND ESPECIALLY

IN THE CITY OF GLASGOW;

WITH REMARKS ON THE CAUSE, EXTENT, RESULTS,
AND REMEDY OF THE EVIL.

BY WILLIAM LOGAN,

CITY MISSIONARY.

SECOND EDITION.

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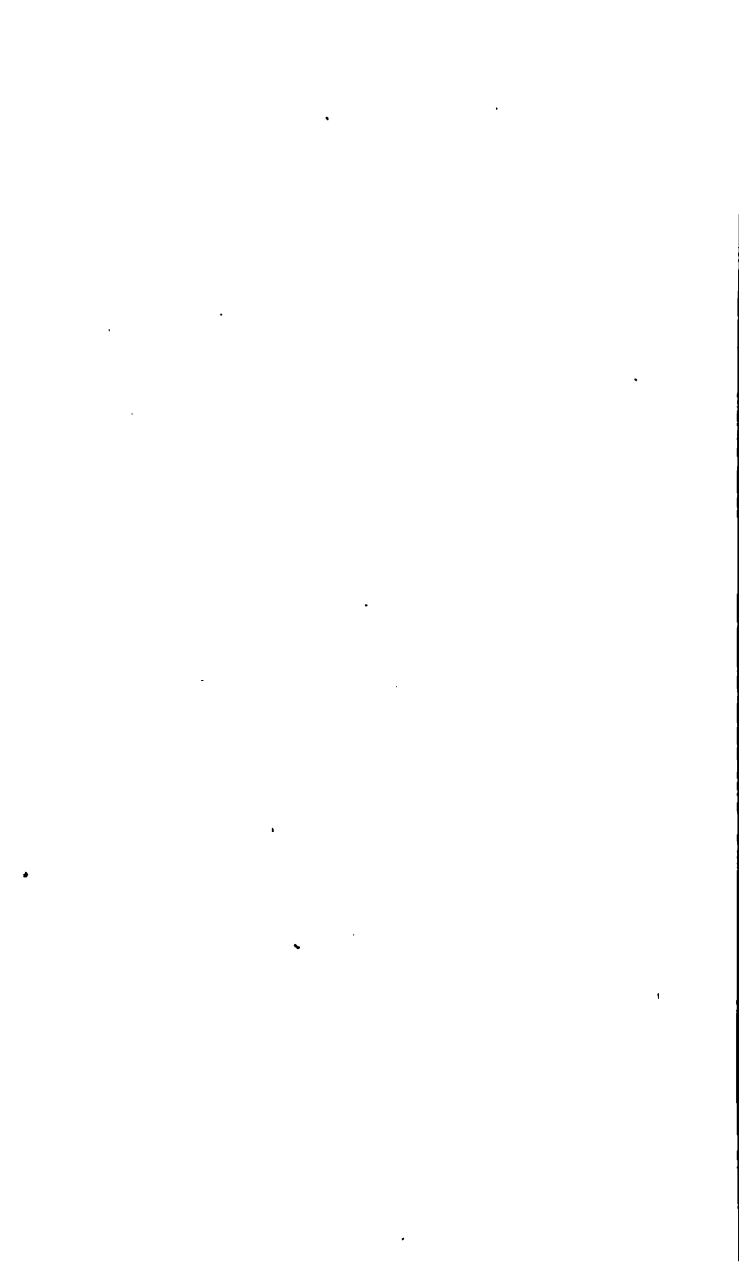
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1843,





INSCRIBED,

TO CHRISTIANS, FOR AWAKING THEIR ZEAL:

**TO PARENTS AND GUARDIANS, FOR INCREASING THEIR
WATCHFULNESS:**

TO YOUTH, FOR THEIR WARNING:

TO PROFLIGATE MEN, FOR THEIR TERROR:

**AND TO THE UNHAPPY FEMALES THEMSELVES, FOR ASSURING
THEM THAT THOUGH THEIR WICKEDNESS IS ABHORRED,
THERE ARE THOSE WHO COMMISERATE THEIR WRETCHED-
NESS, AND ARE READY TO LEND A HELPING HAND TO THE
PENITENT:**

BY THE AUTHOR.

As a young man, publishing on a subject of such delicacy, Mr. LOGAN has requested of me a short introduction to his readers. I comply with his request willingly, at the risk though it be of sharing the odium which will be heaped on him not only by the guilty whose crimes and villanies he exposes, but by some professing christians in whose affected or false delicacy there is a betraying of the cause of virtue.—I therefore assure all, with whom my word has any weight, that Mr. LOGAN is a person of long-tried zeal and integrity; and that wherever he narrates any thing as having come under his personal observation, his statement of *the facts* may be relied on with the utmost confidence. My principal object is to give the above assurance to the public of the excellence of Mr. LOGAN's character; but without committing myself to an approval of all Mr. LOGAN's expressions and details, I feel no hesitation in expressing my conviction that his Exposure will benefit the cause of pure Morality. Some of the facts are disgusting beyond any perhaps ever published; but it is precisely in this that the chief merit of the publication lies, as calculated to create a deep loathing of the worse than brutal system;—when at the same time there is not a scene revealed from which even the most corrupt imagination can receive any incentive to sin. The public needed such an exposure to let them know what atrocities as well as debaucheries are being practised in our city.

WILLIAM ANDERSON,
Minister of the Relief Church, John-street.

GLASGOW, March, 1843.

To the objections which even some friends have made to the propriety of such a publication, I beg leave to oppose the judgment of RICHARD COBDEN, Esq. M.P., as given in the following note:—

“LONDON, 17th *March*, 1843.

“DEAR SIR,—I have read with mournful interest the tract you have been so good as to forward to me upon Prostitution.—It is indeed a most melancholy picture of the degradation of the better portion of our species. You have had the rare merit of succeeding in portraying this evil in all its nakedness, and yet have not said a word to raise an impure thought; indeed, I can hardly imagine a greater antidote for young minds than your tract. Accept my thanks for your efforts in the cause of humanity,

“And I am,

“DEAR SIR,

“Yours faithfully,

“RICHD. COBDEN.”

“MR. LOGAN.”

AN EXPOSURE, &c.

My apology for appearing before the public on a subject, so delicate, and yet so important to the temporal and eternal interests of thousands, will be found in the narrative of my labours. There can be few individuals, uncontaminated by the vice, who have had so many opportunities of obtaining a knowledge of the working of the horrid system, or who have been acquainted with so many of its miserable victims.

In 1837 I commenced labouring as a city missionary, under the superintendence of the late David Nasmith, founder of Town and City Missions, and was appointed to visit around Drury-lane, London. Here I met prostitutes daily; and well do I remember returning from the district to the mission office, Red Lion-square, with excited feelings at having for the first time met an unfortunate female, who expressed a desire to abandon her sinful course. From that day I have experienced an increased interest in behalf of the unfortunate class whose cause I now lay before the public, and whose claim upon christian sympathy I would humbly plead.

In London, as in all cities and large towns, there are what are termed *first*, *second*, and *third*-class brothels, but it was only girls of the third or lowest class that I met in St. Giles'. I once entered a house there about 2 P.M., and observed 10 wretched girls in bed in one apartment. Their conduct was not unbecoming. One of them was dying: I shall never forget her anxious looks, while speaking for a few minutes about the Friend of sinners.

I was in the habit of visiting a lodging-house on Sabbath afternoon, where I met above one hundred pick-pockets and prostitutes, generally playing at cards, dice, &c. in a large kitchen, where I read a portion of the Bible and delivered a short address. One Sabbath a

young man retired from the kitchen, and returned in a few minutes with two dogs, and set them a-fighting before me. However, they were soon removed, and I was requested to proceed with the address.

I found myself, upon one occasion, in a very dark passage, although it was early in the day, and could feel nothing but a plank, after I had got to the first story; but hearing voices at the top flat, I crept along this plank, and with difficulty got to where I heard the noise, and there met several young men with bad women, playing at cards. One of the young men said, while his face coloured, "I am not where I should be, but don't intend to come back again." The females commenced to treat the visit with contempt, but after a few pointed remarks they listened more attentively, and received tracts. When mentioning the circumstance to a city missionary, he stated that the agent who preceded me fell over that plank, and died in a few days. I have met from fifty to sixty of these unhappy females in the course of one day's regular visitation, but never received improper language.

In March, 1838, Mr. Nasmith requested me to remove to Leeds, as they had commenced a Town Mission there, and were anxious for an agent. I did so, and when conversing with my esteemed pastor, the Rev. John Ely, he said, "do not lose sight of that unfortunate class of females who live by prostitution. You may not be aware that there is a Guardian Asylum for the reception of those who are anxious to leave their present course." This made a deep impression on my mind, and I soon met with many such characters, not only in my own district, but when visiting low parts of the town with the missionary brethren. In 1839 I succeeded in reclaiming twelve girls, assisted my brethren in rescuing other ten, and got several bad houses shut up.

I once met with a person who had been on the street for several years—had been admitted into a penitentiary—was afterwards in respectable service—is a member of a church—and has been married for several years. This person hearing that I took an interest in reclaiming unfortunate females, requested an interview, and then gave me (although painful to her feelings) an account of the regular workings of the awful system.

Having heard a great many *general* statements as to their numbers, &c., I resolved to do what I could to collect accurate information on the subject; so I commenced and visited almost every house of ill-fame in Leeds—had frequent opportunities of conversing with girls when visiting the “venereal ward” in the Leeds Workhouse, and questioning girls *after* they were rescued.

The following is a summary of the result which I published in the *Leeds Mercury*, in January, 1840,—it refers to the *third*-class houses; the population of Leeds is about 160,000.

No. of houses of ill-fame,	-	-	-	-	175
Average number of prostitutes, (four in each house,)	-	-	-	-	700
Number of bullies or “fancy men,”	-	-	-	-	350
No. of mistresses of said houses,	-	-	-	-	175
Total living on prostitution,					1225

Number of visits of men to each house weekly,	-	-	-	80
Making weekly visits over all,	-	-	-	14,000

The girls receive, on an average, £1 10s. weekly, making the sum of	-	-	-	-	£1050
Robberies, (2/6 from each visitor is a low average,)	-	-	-	-	1750
Spent on drink, (2/ by each visitor,)	-	-	-	-	1400
Total for prostitution weekly,	-	-	-	-	£4200
" " annually,	-	-	-	-	218,400

Number of unfortunate females who die yearly, 120!

In March, 1840, I was requested to commence a Town Mission in Rochdale. I accepted of the invitation, and found from ninety to one hundred unfortunate females in one part of the district. Many of the girls are kept by masters and mistresses of public-houses and “jerry shops,” and are seldom sober, so that they are more depraved, and there is little hope of making a lasting impression on their minds. There being no Lock Hospital* in Rochdale, and the girls living in public-houses, I have known them die in a few hours’ illness, from the effects of drink and disease.

* Lock Hospitals are for the reception of unfortunate females suffering from gonorrhoea, &c.

More than once I have entered rooms at twelve o'clock noon, where half-a-dozen of prostitutes were drinking with as many men. Sometimes they listened with some attention to what I said; but when the "jerry lord" saw that his "craft was in danger," he began to order the "Scotch tormentor" off. One of the methods I employed was to ask, who was the best reader? then gave the person a tract, which she read *aloud*, to the mortification of the publican, but he did not feel at liberty to order his visitors away.

The first Sabbath I went through Church-lane to distribute tracts, a mother said, "will you come in and see my two fine daughters?" They had been old Sabbath scholars, but were now living by prostitution. There are no first-class houses in Rochdale, as *gentlemen* visit Manchester.

While remaining in Rochdale, I had frequent opportunities of visiting several of the Manchester town missionaries; and, from what they stated, I was led to the conclusion that prostitution is the *same* there as in the places referred to. They stated the number of unfortunate females to be about 1500; and a medical gentleman, who has given particular attention to the subject, corroborated the statement. If we take the expense of that 1500 at the same ratio as Leeds, the sum of £470,000 is spent yearly in support of a sin which is sending annually 250 girls into eternity, it is to be feared, in an unprepared state!

There is a splendid Asylum in Manchester, and the worthy matron informed me that they had fifty-two inmates.

When visiting Dublin, the superintendent of the City Mission could give no particular information as to the number of unfortunate females; but he showed me a back street, near the Barracks, where there were 200 girls. I observed over a door "Old Hell," regularly painted as a direction.*

There may be about 15,000 unfortunate females in

* I have just received a letter from the Rev. Wm. Robertson, Superintendent of the Dublin City Mission, and he states, that "there are about 1700 prostitutes in this city. If you say 12 or 14 Magdalene Asylums, you will not be far from the truth."

London, 2000 in Liverpool, 300 in Hull, and 250 in Paisley.—We generally find more prostitutes where soldiers are stationed, and the number is always greater in seaport than inland towns.

In 1841, I was appointed by the Directors of the City Mission, to one of the lowest districts in Glasgow—having first, second, and third-class brothels to visit, and, in addition to my stated labours, I have visited the Lock Hospital, Female House of Refuge, and the Police Office, weekly, for about twelve months, which has enabled me to acquire a knowledge of the fearful system in this city; and I beg this to be particularly understood, that from all I have witnessed or learned on the subject, I am more and more convinced that the *rules* which regulate the accursed system in London are essentially the same in Leeds, Manchester, Liverpool, and Dublin: the only difference in Glasgow is, that the girls are more *depraved*, and the supporters less ashamed of their conduct or afraid of their “good name.”

There is one respect particularly in which the harlotry of Glasgow is more debased and unnatural than in any other place of which I have knowledge; but so disgusting, that even amid the plain speaking of this publication it cannot be described. In England, there is at least an understood acknowledgment of the prohibition of nature: in Glasgow there is none. Can the harlots be more debased without their paramours sharing in the deeper debasement? What an abomination both parties!

I shall now proceed to offer a few remarks upon the Cause, Extent, Result, and Remedy for Prostitution.

I. CAUSES OF PROSTITUTION, AND THE MEANS BY WHICH IT IS SUSTAINED.—Females are principally led astray from the following causes:—One-fourth from being servants in taverns and public-houses, where they have been seduced by men frequenting these places of dissipation and temptation—one-fourth from the intermixture of the sexes in factories, and those employed in warehouses, shops, &c.—one-fourth by procuresses, or females who visit country towns, markets, and *places of worship*, for the purpose of decoying good-looking girls. The remaining fourth may be divided into three classes,—first, such as, being indo-

lent, or possessing bad tempera, leave their situations—second, those who are driven to that awful course, by young men making false promises—third, children who have been urged by their mothers to become prostitutes for a livelihood!

First, Servants are specially exposed to danger.—No parent, who looks to the safety of his daughter, should allow her to engage as a servant in an inn or public-house. It is almost impossible for young females to escape the snares which are laid for them by those who frequent such houses. Being obliged to keep late hours, they not unfrequently apply to intoxicating liquors, it may be moderately, for the purpose of raising their spirits, and thus become an easy prey to *gentlemen* whom we have known to visit public-houses, for several weeks, for the very end of seducing a good-looking girl. I met two orphan sisters, living in a second-class brothel, at 17 and 19 years of age, who were seduced by men who frequented the public-house where they were servants.

Servants in private families are not unfrequently annoyed in the evening, when out on their masters' business. A respectable female, in the west end of the city, informed me that a young *gentleman* followed a servant 15 years of age, for four weeks, when going to the mangle with clothes, wished her to accept of presents, offered to carry the basket, and even followed the girl into the woman's house; but she, very properly, seized the tongs, turned him down stairs without a light, went home with the innocent girl, and informed her master.

I visited a female a few months ago, who came from B——. She had served with a respectable family in St. Vincent-street, was an excellent scholar, but had been seduced by one of those gentlemen, upon solemn promise of marriage, caught disease, did not know what was wrong, and when she applied for medical advice, it was too late!—she died in a few days.

After careful observation, I must state, in behalf of servants in private families, that I do not believe that sly prostitution is carried on to anything like the extent that some authors would have us believe. If the truth must be stated, the chief cause of sly prostitution amongst those referred to, ought to be placed to the account of young

gentlemen who live in, or visit the house. And were it not for the *misnamed honour* that is attached to the subject, young ladies would be insulted (if not ruined) by them, instead of the poor servants. This may not be palatable in certain quarters, but it is *truth*, and many painful cases might be adduced to prove it.

Secondly, Factories are a fruitful source of evil in this respect.—My attention was first directed to factories as a cause of prostitution, by hearing the following remarks from J. Reade, Esq. of Leeds:—"I have been a member of committee for the Guardian Asylum for above twenty years, and I verily believe that nearly one-half of the unfortunate females who have been questioned by me, were seduced from the intermixture of the sexes in factories, and not a few cases where girls were seduced during working hours! I have often said, that masters professing to be christians, are very much to blame in this matter." There is too much truth in this venerable saint's statement. Masters could prevent infidels and socialists from being overlookers in their establishments; several of whom not only corrupt, but seduce young females. Many of the work-rooms in warehouses are hotbeds of uncleanness. Loose conversation is carried on to a greater extent in work-rooms in Scotland than England.

Thirdly, There are Procuresses regularly engaged in decoying the unwary.—I shall narrate a few cases, to show how those monstrous *procuresses* decoy young females. The following case is from the Annual Report of the Leeds Town Mission for 1841; it occurred after I left the Mission, and tends to prove that the system of seduction is similar to what is practised in Glasgow:—

"S. W., a young female about sixteen years of age, left service and returned to her father's house, in the village of ———, 14 miles from Leeds. He being a poor man, and having a family, found it hard to support her. This caused him to use unkind words, telling her that she must get another place, as he could not keep her.

"Ignorant of what was before her, she left his house and came to Leeds, thinking that she would find no difficulty in obtaining a situation. Being without money or friends, she wandered about the streets till night, when a woman of ill-fame met her, and asked 'if she was a

stranger, or had any friends in town?" She answered in the negative. 'Well,' said the other, 'if you will come along with me I will take you to a place where you will have good lodgings, and they will put you in a way to get a good living.' Overjoyed at the news, she followed her perfidious guide, first into Boot and Shoe-yard, and then into — yard, where she was placed in the hands of that notorious woman. Thus, in one day, a poor defenceless child left her parents' house, walked a long journey, traversed the streets, and at night found herself within one of the filthiest brothels in town. The first question was, 'have you any money?' 'No.'—'Then what have you to pawn?' 'Nothing but a silk handkerchief.'—'Come, then, hand it over.' This was soon pawned by the servant, but no ticket was produced. Next morning she was again asked, 'Well, what have you to pawn to-day? Come, hand over your shawl.' That was taken also.—Towards night it was said, 'Come, you must get *drunk*, and give your mind to it, for you must begin your trade to-night.' She was obliged to do as she was bidden, and *next* morning found her ruined!

"She was extremely distressed; sometimes she thought of finding her way home, and on her knees beg pardon; but again conscience smote her, and her heart seemed ready to break and sink in despair. She walked up and down the yard distracted, and was about to throw herself into the river, to end her shame. It was then that the good woman who lived in the cottage, in the same yard in which the missionary held his meetings, providentially looked out at her window, and saw the poor girl slowly moving towards the door. Her profuse tears silently told her distress. She opened the door and said, 'Come in, unfortunate creature—thou hast not been long accustomed to such a life as this.' The woman informed the missionary, he wrote to the parents, and her mother came and took her home."

A woman who lost her arms in a factory kept a bad house, and I have often seen her standing at the Leeds and Selby railway when the trains came in, for the purpose of entrapping young females from the country. When she did not need them herself, they were sent off to a first or second-class house, and she received so much money for the "fresh girls."

About nine months ago I met a girl, fifteen years of age, who came from Lanark to the *bughts* for a situation, and when she was there, a woman came up and engaged her as a servant, and then conducted her to that old sink of iniquity in Stirling-street, where she was kept for a short time, and then turned out. I met her in a third-class house, and sent her home.

About three months since, an orphan, sixteen years of age, came from the country to the *bughts* for a place. A female, who pretended to be a servant, went up to her and said, "I am leaving my place, and I think you might get it, if you like. It is a very good place, but I have got a better one." The simple girl followed her, and was taken to Mrs. —, in King-street, who keeps a second-class house, and that very night a villain was put into the room where she was, and seduced her! She is at present in a *diseased* state.

In the course of my weekly visits to the Lock Hospital, I one day observed a good-looking young woman, about seventeen years of age, who appeared from her dress to belong to a first-class brothel. As she appeared a simple-looking person, I felt anxious to get her rescued, when discharged from the hospital. I called the day following, and, in course of conversation, she told me her friends' address, and I wrote them. They returned an answer, stating that they had heard nothing of her for *ten* weeks, and appointed a day when they would come to Glasgow. The following interview took place after she was rescued:—

"How long is it since you left home?" "About ten weeks."—"When did you come to Glasgow?" "Nine weeks ago."—"Where did you remain that week before you came to Glasgow?" "In — (about 20 miles from Glasgow)."—"How did you come to this city?" "I was walking with the girl I left home with in —, and she spoke to a *lady*, who requested me to come to Glasgow, and I should not require to work any, and when I left the house her mistress would clothe me elegantly."—"Did you come along with her?" "No, but she took my address, sent several letters asking me to come, and then she sent money to pay the coach to Glasgow."—"Would you like the companions you met there to attend you when you die?" "Oh, no!"—"Were you comfort-

able?" "No, I was not: I often thought about my sister, and what my kind dying mother said to me." She burst into tears.—"How long were you in Mrs. ——'s, Stirling-street, after you told her that you were unwell, *before* she sent you to the hospital?" "About two weeks, but I cannot speak to a day."—"Did she tell you to state to the Doctor that you had been ill *two weeks*?" "Oh, no! I was charged to say *a day or two*, for fear of bringing a *bad name* on the house."—[*Gentlemen!* what do you think of this? Is this the *lady* you respect so much for always keeping "first-rate girls?"]—"About how many 'gentlemen' have you seen in course of the day?" "O! (here she wept bitterly,) I could not exactly say; but I have often seen five or six go away, and others come."—"Had you many visitors on Sabbath?" "Yes, generally *more* than any other day."—"Did they often remain all night?" "Yes, but they always went away early, before it got light."—"Is there much drinking in the house?" "Gentlemen sometimes send out for a bottle of wine, and Mrs. —— gives the girls a glass herself occasionally."—"Are you allowed to pick their pockets?" "No; a girl took £2 from a gentleman, but the mistress put her away."—"How much money do you expect from visitors?" "£1; sometimes £2, and *more* than that."—"How much of that money does Mrs. —— get?" "She *claims* the half of it, and then charges us £1 weekly for board; but she gets it all in the first place, and after paying for the *loan* of dresses, &c., we are generally in debt."—"Was it Mrs. —— that met you in ——?" "No; it was her housekeeper."—"How many girls are there generally in the house?" "Four or five, besides Mrs. ——, the housekeeper (or procuress), and lady's maid."—"Does the housekeeper attend church?" "Sometimes, in the afternoon and evening."*—"Do the girls get out to walk?" "Not without some person with them: I was never out until the servant took me up to the hospital."—"Had you any books to read?" "Yes, but they were light books."—"Did you ever see a Bible or tracts

* I have seen procuresses going to church in this city, dressed so modestly, that no person could imagine that they were looking out for good-looking girls for the purpose of decoying them.

there?" "I never saw a Bible, but I have seen a Psalm-book on the dining-room table and tracts in the kitchen."

I shall now give a few particulars of what took place when I called, in company with her sister, for the purpose of bringing her away.

She had been discharged from the hospital a few days before this, and as Mrs. ——— expected still to make something by her, waited anxiously for her recovery, and had her brought back to the house.

I knocked at the door and inquired for the girl, but as I was not "so kind as walk in," the *lady's maid* told a number of lies, and denied the girl, although I used her fictitious name. I stated the case to Captain Miller; he sent two criminal officers to the house, and in a few minutes after they went in, the servant requested the sister and me to enter, and there we met the unfortunate girl! The sisters were unable to speak: they clasped each other, and wept bitterly. I cannot describe the heart-rending scene. When the eldest sister could speak, she said, "Oh! ———, will you come home?" The young sister could give no answer. While she was getting ready for leaving, we remained with the officers in a bed-room, which is (with the addition of obscene pictures) correctly portrayed in the seventh chapter of Proverbs.—£150 did not furnish it. In the meantime, the mistress sent for one of the officers: he returned in a few minutes apparently well pleased, and the *lady's maid* came in and began to make apology to the following effect, for denying the girl:—"I had mistaken the name. Mrs. ——— has been very kind to her: she paid a guinea to get her into the hospital, and intended to send her home to her friends to-morrow." "You are *very kind*," I said, "but I beg you to remember that 'all liars shall have their part in the lake which burneth with fire and brimstone.'" The girl got ready, and we departed—rejoicing that one had been rescued, for the time being. I observed other five or six girls in the house. Poor creatures! they belong to some person!—No wonder that mothers feel anxious about their daughters when called to separate from them by death.

This is considered one of the first houses of the kind in

Glasgow. The Hon. the Marquis of ——— drove up to it when visiting Ayrshire a few months ago.*

In addition to the principal causes referred to, there are a number which are *secondary*, such as—parents turning children hastily from their roof, daughters disagreeing with stepmothers, Owen's Socialism, obscene books, loose conversation, destitution, fondness for dress, irregular hours, walking and visiting public gardens on Sabbath, theatres, and low exhibitions.

I shall only say a few words on the last—low exhibitions. I called, with a friend, a few weeks ago, to get an idea of the "harmless amusements" at the saloons in Salt-market.

The first that we visited was the ———. It is seated for about 200 people—"admission free"—but in a few minutes a waiter calls for your "order." We stated, that we did not use spirituous liquors, and offered money; he said, "we don't charge anything, but expect every person to drink." In a short time other two waiters called out "your order, gentlemen;" a fourth said, "you *must drink*, or I shall send master to you." Master came, and said, "why, what's the matter here?" I replied, "we did not observe anything on your bills about waiters compelling visitors to drink. We have offered to pay them, but, having '*no regulation*,' they appear to be afraid to take it." He said, "we expect every person to drink who comes here, if not, we charge sixpence!"

Is the Manager of the Theatre-Royal aware that his friends at the ——— charge sixpence?

There were about 150 persons present when we left, and a number entering. The company was chiefly com-

* Although I have singled out this and other houses in Stirling-street that have existed as brothels for above twenty years, I might refer to houses towards the West end of the town, where deeds have been perpetrated which have never been surpassed in the annals of this vice. I shall only refer to one case:—A few months ago, a sea captain visited Mrs. ———, living not far from the Broomielaw Bridge. A regular visitor, not being aware that any person occupied the room, went in, and his unexpected appearance produced such horror upon the captain's mind, that he was seized with convulsions, which terminated suddenly in death! This is not a solitary case in Glasgow, and not of unfrequent occurrence wherever the Holy One is thus defied.

posed of warehouse clerks. Several youths about sixteen years of age were enjoying a pint of ale and cigar. We were astonished to see a father, with two interesting daughters, about ten and twelve years of age. It is stated on the bill, that "no lady is allowed to enter without a gentleman." True, we did not observe this law broken, but I saw a number of fops come in arm in arm with harlots, from second-class houses, most of whom I have met in the Lock Hospital, and when visiting the thieves' department in the Police Office on Sabbath. The performance consisted of dancing and singing. A female sung one song, which, from her immodest gestures, caused several of her own sex to feel ashamed! I must say that I never before saw a female conduct herself in a manner so unchaste; but the gentlemen enjoyed it, for she was loudly cheered, and gave the song a second time, with the *attitudes* to greater life. We observed many of the company, at their third round of spirits, in the course of an hour. We heard a young fop ask his *lady* if she had been drinking *much* through the day?

The next we visited was the ———. About fifty respectable looking persons occupied one part of the saloon, and sixty mechanics the other. The waiter was very civil. We gave him a shilling, stating that we did not use intoxicating liquors. But lest we should show a *bad example* to the company, he brought a glass of water to each, and placed it before us. The performers looked more respectable than those in the former place, and had seen better days, but "drink! drink!" was most popular. We observed a considerable number of youths, from sixteen to eighteen years of age, who appeared too much at home over a pot of porter and a long pipe.—We visited other two saloons, upon a smaller scale, and observed working-men drinking.

These "amusements" are carried on to a great extent in all large towns in England. There was a public-house in my district in Leeds, where generally from fifty to a hundred men and women assembled, on Sabbath evening, in a large room, with an organ. The company elected a chairman, who gave out a verse or two of Watts' or Wesley's Hymns every quarter of an hour, which they sung standing, with their hats off—the intervals of this

blasphemous mockery of worship being spent in smoking and drinking.

On Sabbath, August 1, 1841, two of the London City Missionaries visited five taverns in London, where Sunday concerts are held, and found in them persons of both sexes drinking, as follows:—The New Globe, about 3000; the Copenhagen, 700; the White Conduit, 1200; the Royal Standard, 1000; the Eagle, 5000. There are upwards of fifty such houses in Manchester, where crowds spend their Sabbath evenings in drinking, under the pretence of hearing hymns sung and sacred music played upon the organ. It is quite common in Leeds for landlords of “jerry-shops” to employ a low musician, and great numbers of boys and girls are allowed to get “dancing free,” but they must drink, and if they have no money, the boys lodge their jackets, and the girls their handkerchiefs, and not unfrequently part of their under-clothing.

The penny shows at the foot of Saltmarket have been a great evil, but as “W. L.” exposed them a few weeks ago in the *Glasgow Argus*, and the Town Council have taken up the matter, I shall only remark, in passing, that the parents and guardians of youth must keep an eye to those sinks of iniquity, until they are rooted out. Reflect upon twelve thousand six hundred persons visiting one of these shows weekly, and about five thousand four hundred of that number boys and girls from eight to fourteen years of age—3600 pickpockets and *harlots*, giving the sum of £52 10s. weekly. Take the four penny shows together, and we have 4080 visiting every night, or 42,480 weekly, yielding £17 nightly, or £102 weekly.

II. EXTENT OF PROSTITUTION.

The following is a statement as to the extent to which the system prevails in the city of Glasgow:—

Number of houses of ill-fame,	-	-	-	450
Average number of prostitutes, (four in each house,)	-	-	-	1800
Number of bullies or “fancy men,”	-	-	-	1350
Do. mistresses of said houses,	-	-	-	450
Total living on prostitution,				3600
Number of visits of men to each house weekly,	-	-	-	80
Making weekly visits to the 450 houses,	-	-	-	36,000

The girls receive, on an average, from each visitor 1/,		
making the sum, weekly, of	- - -	£1800
Robberies, (2/6 from each visitor is a low average,)	-	4500
Average sum spent on drink, 2/ by each visitor,	- -	3600
Total for prostitution weekly,	-	£9900
" " annually,		£514,800

Number of girls who die annually, (six years being their average life-time,) 300!

In the foregoing statement, no notice is taken of the very heavy expenses brought upon medical charities and civil institutions. I would transcribe a single statement upon this point; it is from the last Annual Report of the Glasgow Lock Hospital:—

“By reference to the accompanying statements it will be observed, that no less than 403 patients have been cured during the year, at the very moderate average expense of £1 : 2 : 5. each; and that the annual average number of patients nightly in the hospital has been thirty-one, which is three above the average of 1840; while the total number of admissions also exceeds that of 1840 by sixty-four, by which the additional expense has only amounted to £22 : 4 : 8.”

I do not refer to the Lock Hospital for the purpose of finding fault; I hail such an institution in the present depraved state of society, and believe it is economically conducted, perhaps more so than any similar institution; yet, after all, it costs upwards of £400 annually; and this does not include the number of male patients, in a *diseased* condition, who take advantage of other public charities.

Magistrates are also aware that the appearance of prostitutes at civil courts, charged with crime, is of common occurrence. I met a girl in Leeds, only eighteen years of age, who had been regularly committed thirty-one times, and another in Rochdale was sent to Manchester prison forty-four different times. I have also met above eight hundred unfortunate females when visiting the thieves' department of the Glasgow Police Office, in 1842, on Sabbath afternoons, and had not time to visit the whole of the female prisoners. I leave the calculation of the expense thereby incurred to those who are better acquainted with the subject, merely remarking, that if one-

fourth of the time and money which is devoted to punish unhappy females were appropriated for the detection of their procuresses and supporters, government would not be called upon for so many grants for erecting prisons and county penitentiaries.

The girls in third-class houses all turn out to the street, and when they meet a simpleton, *lead* him not to where they lodge, for in most cases they sleep on the floor, but to a house kept and fitted up for the purpose, with several beds in the same apartment! These houses are crowded with country people on the market-day, and on Saturday with town's people, from 8 o'clock until 3 or 4 o'clock on Sabbath morning. Besides the drink, girls expect a shilling from the visiter, and the mistress claims one-half; but they depend more upon robbery. They try to rob every man with whom they come in contact—and when inexperienced, get a regular training for it. I was the means of rescuing a girl in Leeds, who was kept for training "fresh girls" to be expert in picking pockets. When a girl robs a man, and requires assistance, the bulley immediately interferes, when the poor victim is glad to escape with his life, and, for the sake of his character, dare not bring it before the public. One evening lately, I observed a girl shaking several bank notes before two bullies, under a gas lamp, and heard her say, "I have done the country jockey." Workmen often lose the whole of their wages in these houses on Saturday night.

Bullies, or "fancy men," are chiefly supported by second and third-class girls. What is got from robberies goes into the *general fund*, and most of this money is spent on drink. On such occasions, the girls are cruelly treated by those lazy characters, whom they have to support. It is not uncommon for bullies to walk after the girls until they meet a dupe, and then wait on for the "wages of iniquity." I have sometimes met five or six bullies in one house, and always found them submissive to remonstrance. They are all regular pickpockets, and I meet many of them when visiting the thieves' hall in the Police Office.

It may, however, be remarked, that robbery is not generally allowed in first and second-class houses; but if the visiter appears to be a "passing stranger," then

he is certain to get his pocket picked, if it can be accomplished. The girls are charged not to rob a regular visiter, except when he is intoxicated; in such cases they often extract part of the contents of his purse, in addition to the "present," which is generally five shillings.

I recollect of assisting to rescue a girl about seventeen years of age, whose mother held a respectable situation in Lord ——'s house. I wrote the mother, but she being unwell, his Lordship answered the letter, stating that he was "willing to pay for the unfortunate girl so long as she remained in the Asylum." He did so, and sent a donation to the institution, per William Beckett, Esq. M.P. for Leeds. This girl informed me that she saw her mistress take £10 from a sailor's pocket, while he slept. Another young man, from the country, entered the same house that week, and when he left found himself minus £35. Another man, about the same time, was robbed of £200 in a different house: his case was brought before the Magistrates.

Most of the girls in second-class houses turn out to the street, wear bonnets, and parade the principal thoroughfares in the evening. A gentleman at the west end of Sauchiehall-street informed me a few days ago, that he never observed unfortunate females in that part of the town till within the last twelve months. He has often seen genteel-looking men coming out of the parks in the neighbourhood.

Girls are never kept long in first-class houses. They seldom turn out to the street, except to walk in the afternoon or upon some public occasion, and when visitors take them to the theatre. I was shocked to observe two first-class harlots at the last Annual Meeting of the Church of England Missionary Society, held in the Trades' Hall at 1 P.M., when the Hon. Baptist Noel attended as a deputation.

The average number of different class houses will be nearly as follows:—

First class,	-	-	-	-	-	60
Second do.	-	-	-	-	-	180
Third do.	-	-	-	-	-	210
						450

I cannot speak with certainty as to the number of my prostitutes. There were at least fifty-two in Leeds, and there must be many more in Glasgow. Most of them are not favoured longer than a few months, and then they have recourse to the street. Such cases, and those who have been led astray by young men making *false promises*, are the most distressing I meet with. The poor girls are often intelligent.

Mistresses are all old harlots—seldom make money—and are, in general, very ignorant. Several who keep first-class houses in Glasgow cannot sign their names. In each of the houses they claim half of what the girls receive in *presents*, and charge high for board: £1 weekly, in first-class houses; and 14s. in second houses. The girls have also to pay for the loan of dresses, &c.; and when they have money, which is seldom, it is spent on drink, fruit, trinkets, shows, &c. In first-class brothels it is quite common for the girls to receive from £1 to £5 from visitors.

I have stated that 2s. are spent on drink on an average by each visiter, but the fact is, only *one-half* of that sum is spent while he is present. The mistress receives the money, and pretends to go or send out for the intoxicating liquor, (except where public-houses are regular brothels,) and it is an understood law, that she retains *one-half* of the sum for what they call in England “*wack brass*,” and in Scotland “the good-will of the house.” Drinking is also very common in first and second-class houses. Some mistresses send out for it, and others sell it in the house, at a great profit; but regular visitors know this, and generally cause it to be brought in. It is not long since several *gentlemen* drove up to a first-class house in my district, in a carriage and four horses; they had along with them a basket filled with bottles.

The reason why I have referred so minutely to the *expense* of prostitution is, for the purpose of startling the public mind and arousing attention to a thorough investigation of the subject. It is an easy matter to get people to assent to the alleged *number* of unfortunate females: for example—“80,000 in London;” “4000 in Liverpool;” “3000 in Glasgow;”—but it is very difficult to convince them of the amount of money that is spent in their sup-

party and, for this reason, I have taken no advantage of the large sums expended in first and second-class brothels; although it is my firm conviction, that double the sum stated is spent annually upon this class, "who love darkness rather than light."

It may be that some loose person shall turn the preceding plain statements into ribaldry, but he must bear in mind, that children are starving in consequence—the widow is deprived of her hard-earned money; for lodgings—the quarter's till is robbed—the honourable merchant meets with bad debts—the father is perplexed about his son—the mother is grieved about her *once* affectionate daughter, and the matron is anxiously awaiting the arrival of a member of the family, what if an unfaithful husband! It has long been on record, that "fools make a mock at sin."

III. RESULTS OF PROSTITUTION.—I shall proceed to notice the Results of Prostitution:—in the first place, on unfortunate females; secondly, on their supporters; thirdly, on families; finally, on the public generally.

In referring to the results of this evil on unhappy females, the *first* thing that presents itself to the mind is, *their short career*—*six years* being their average life-time, after having given themselves up to a course of prostitution. (This will appear more striking when we reflect on the *early age* at which they commence that course. Most of them are from fourteen to twenty-two years of age. Within the last eight months I have met five girls at one of our hospitals, in a diseased state, at the tender ages respectively of thirteen, twelve, eleven, nine, and eight years! The mother of the latter was in the hospital in the same condition. Three of them had been seduced in their mother's houses, *not* by boys. I may also state, that I frequently observe two twin sisters, orphans, who have been on the street for eighteen months, and only eighteen years of age.

It is a mournful fact, that eight prostitutes out of every ten are going about in a *diseased* condition; and I could produce the testimony of medical men in different parts of the country to this effect. Reflect for a moment upon its fearful consequences on virtuous unsuspecting wives and innocent children! A few weeks ago I saw a young

mother present her first child for medical advice. After Dr. ——— had put a few questions to her, he said, "poor innocent child, it has lost one of its eyes from the disease." There (pointing to the infant) is proof, with a witness, of children suffering for the sin of the fathers!" The child's face presented a most affecting spectacle, and the medical gentleman appeared to entertain little hope of its recovery.

The girls are always exposed to night air, the worst kind of liquor, wet clothes, many of them, barefooted, in general not getting to bed before two or three o'clock, and those that are great drunkards have often to sleep for nights together on stairs. There are several wooden stairs in my district, where the neighbours find four, six, and eight girls every morning, summer and winter!

In addition to these hardships, unfortunate females suffer much harsh treatment from their mistresses, except during the few weeks they continue popular with the visitors, but they generally try to get quit of them when unable, from disease, to "turn out for a living." I have known young females turned out, almost in a state of nudity, from the mansion in Stirling-street. One young woman was turned out by her mistress, and being in an unfit condition for benefiting any of the other brothel-keepers, they "had no room for Mrs. ———'s refuse." She, however, got into an empty house; but there being no Lock Hospital in Leeds, and having none to look after her case, she soon became so diseased and perfectly miserable, so much so, indeed, that no person could remain in the house, and at last she entreated a few old associates to smother her.—"O! women, smother me; I cannot bear this—do smother me!" and they *did* smother her. I have visited several of these unhappy creatures, in such a putrid condition, that they have, in the height of suffering, begged to be deprived of life. It, however, need hardly be remarked, that there is no such thing as *smothering* in our hospitals.

I may transcribe the following case, which appeared a short time ago in the *Nottingham Journal*, as it unfolds what not unfrequently takes place in bad houses, but is seldom brought to light:—"A human skeleton was a few days since, discovered under the floor of a house in Goose-

gate, occupied by a chimney-sweeper named Clarke. It appears that a mouse chanced to run across the room, and it was followed to its hole by Clarke's dog, which began to bark and scratch until it was enlarged sufficiently to admit a hand. The man, struck by the dog's pertinacity, put his hand into the hole and felt something, which turned out to be the bone of a human leg. A piece of a skull was afterwards found, and at length the greater part of a skeleton, which was pronounced by Mr. Taylor, surgeon, to be that of a female. The place is said to have been, many years ago, notorious as a *house of ill-fame*, and it is generally supposed that, connected with these crumbling relics of mortality, is some dreadful secret of violence and murder!"

It may be remarked, that harlots very seldom have offspring, but when they have children, the mistress will not allow them to remain in the house, so the innocent child is almost invariably given out to a slow murderer, who pretends to support the infant "on the spoon," and in a few days they get "quit of the intruder" by death.

Girls soon come down from first-class houses to the second, then to the third, then *down* to the situation of a servant in one of their houses, and, finally, to the grave! The mistress of a second-class house in Leeds sent one morning to a christian lady who sometimes visited bad houses along with me, to inquire "if the Scotch Missionary would be so kind as send home a poor girl;" but it was self-interest. Her servant, who had set out, four years before, in a first-class house, had ruptured a blood-vessel in course of the night, and, being of no more use to her, took this means of getting quit of the poor girl. We sent her home to Hull, where she died in the infirmary. She belonged to a respectable family.

Again, reflect how unfortunate females are abused by their supporters. I have stated that eighty men visit each third-class house weekly. This, at first sight, may appear a large number, but I am more convinced of the truth of it than any statement that has been noticed, although prudence prevents me from giving full particulars; but must refer to two cases, which likewise proves that "eighty" visitors to each third-class house, weekly, is a low average. The first is that of a girl that I met in June, 1839. She

travelled from Edinburgh to Leeds after a soldier, who left her there,—she was only fifteen years of age. Although every means was tried to induce her to return home, yet, being a stiff, stupid girl, she kept me running after her for five months, during which time she was in a miserable condition with disease. It was not until after Edward Baines, Esq., M.P. for Leeds, succeeded in closing two of the houses where she lodged, that she complied. I engaged to pay her passage to Hull, by railway, and then she was to sail to Leith, by steamer, where her father had promised to meet her. She came down to the train, but was five minutes too late. Rather than allow her to return to the bad house, she was admitted into the Probationary Penitentiary, until the next boat sailed for Leith. When in the penitentiary, she was taken very unwell, and the surgeon had but little hopes of recovery. She often expressed gratitude at being rescued, and stated several times to the matron, that the Saturday (one of the market days in Leeds) before the missionary got her into the institution, she herself had eleven visitors! The mistress she lodged with was a cruel woman. Sometimes the girls were almost murdered when they did not do as she wished, if the house was throng. She was sent home as soon as she recovered.

The second case is that of a girl, seventeen years of age, who was enticed by another girl, when coming home from the factory, to go to a part of the town which the Magistrates call "the sink of iniquity." She was landed in a house of ill-fame, kept by a man. It was on Tuesday, the other market day for country people. This monster saw she was a "fresh girl:" the house was very throng, and, from his harsh treatment, had few girls. He gave her three glasses of spirits, then she was taken up stairs, and after having had twelve visitors, she did what she could to get over the window. He heard the noise, came up stairs, and threatened to take her life if she did not keep quiet, and she was *compelled* to receive other visits that evening. The girl cried bitterly when she related her case, and could give her oath on the subject. She was also returned to her friends. I have no reason to doubt the truth of her statement, and might bring forward many cases that have occurred in Glasgow of

as revolting a nature. It is only four months ago that I conversed with a female, nineteen years of age, who came to Glasgow for a situation, but was taken by an old acquaintance to a *second-class* house in Wallace-court, Bell-street. She informed me, while the tears rolled down her pale cheeks, that she had seen from eight to ten visitors in course of a single Sabbath day, and above *twenty* additional in the evening. Several respectable families who live on the same floor and above a second-class house, have also assured me that the number referred to *do* visit on Sabbath.

But distressing though these statements are, the half has not been told. Girls in first-class houses spend the whole of the day in *idleness*; they seldom breakfast before 11 or 12 o'clock. Respectable people who live opposite them, often state to me when visiting, that "it might rend the heart of a stone to see what they suffer from vomiting before breakfast, and are always worst on Mondays." Girls in second and third-class houses pretend to be employed at sewing, but I have known an eighteen-pence piece serve two of them for three months. Their principal work is washing a dress, and they are often obliged to remain in-doors until it is dried.

Few days pass without their quarrelling with each other, and their language is most blasphemous. The inmates of first and second-class houses are, however, very anxious to keep on good terms with the neighbours, and many a quiet person has been led astray by their complacent manners. They are very free with intoxicating liquors, in order to prevent complaints being made to the police when their visitors get disorderly.

In death their mental anguish is inexpressible.—When I recollect many of their death-beds, and reflect upon their dying yells,—“I am lost! I am going to hell! No mercy for me!”—the heart sickens at the thought of thousands passing annually into eternity, in a country called christian, without any zealous effort to direct them unto Him who allowed a Magdalene “to wash his feet with tears, and to wipe them with the hairs of her head.”

I shall only refer to one case; it is that of a woman, about forty years of age, who kept brothels for twenty years. She was in the habit of saying to her girls, “come,

put on a good fire; it will prepare me for the fire, people say. I am to get in hell." I attended her for six weeks, and sometimes happened to call when a notorious quack was dressing her sores: the shin-bone was quite bare—the muscles being destroyed by disease. The first time I called, she interrupted me and said, "Oh, sir! I have just been taking an account of how matters stand between God and my soul: after weighing every thing exactly, I see hell opening, and M—— D—— is dropping into it? At this time she was keeping two brothels, and I have seen her receiving the wages of iniquity when listening to the truths of God's word! She was afraid to die, anxious for a visit, but loath to part with the gain. I told her one day that she was as sure of hell as if she were in it, if she continued the bad houses, and that this was my last visit, if she did not shut them up. Next day I found one house closed, and the beds taken down in the other. I called for the last time on Saturday night. The house was crowded with visitors. At the head of the bed stood her two sisters; one of them kept a public-house, the other kept a brothel: at the foot of the bed stood four mistresses, smoking long pipes; and before the bed there were five or six unfortunate females, several of whom had been decoyed by the dying woman. I remained from 10 P.M. till 12 o'clock, improving the solemn event; then engaged in prayer, but if ever the ear of mercy appeared to be closed, it was at that moment.—It seemed as if, in reply, a voice said, "Let them that are filthy be filthy still!"

Secondly, In noticing the Results of Prostitution upon Males, it is painful to think on the number of boys that present themselves at the dispensaries for medical advice. I have seen boys applying who confessed that they had caught the disease twelve, eighteen, and twenty-four months before, some of them not at all ashamed to acknowledge it. One Sabbath evening, a few months ago, observing eight boys with a bad girl, about fifteen years of age, I followed them down Saltmarket—they entered a house of ill-fame in Bridgegate. Four weeks since I saw two boys, fourteen years of age, coming out of a public-house in High-street. Shortly after, another boy followed with two prostitutes; but the boys took advice and went home.

Third-class houses are chiefly frequented by persons from the country, mechanics, apprentices, soldiers, and sailors. Second-class houses are principally supported by men in business, such as clerks, shopmen, &c. No person could believe the number of respectable-looking persons who regularly visit this class of houses, without sacrificing two hours' sleep occasionally, as the writer has done, in order to watch them. The best time is from eight P.M. until about twelve o'clock; but I have often seen men entering in course of the day, particularly on Sabbath, which is their busiest time, and not unfrequently on that sacred day they amuse themselves by singing songs.

It is generally stated that second-class houses in Glasgow are better supported when the Classes are open. I know for a certainty that a number of one class, of students, whose studies ought to teach them better than expose themselves to disease, *do frequent* such houses, and make a boast of it; but to the honour of the Medical Professors, such characters fall to a great extent in their estimation, and are not respected by the more gentlemanly portion of their fellow-students. It grieves me to state, however, even now, that another class of students, several of whom are a disgrace to sacred studies, have been observed leaving houses, which their Professors refer to as the broad "way to hell, leading down to the chambers of death." The respected matron of a charitable institution in this city informed me, a few days ago, that when one of the inmates had observed a notice of the first edition of my pamphlet, she burst into tears and said, "Oh! if Mr. L. knew my case, it would be as distressing as any he has met with." The case is briefly this:—A student paid his addresses to her, and afterwards promised marriage. When walking together one evening, he proposed a glass of ale, and entered a public-house in town, which is chiefly supported by this class of *respectable* people; and, before he left, accomplished the young female's ruin! She lost a comfortable home, as a consequence, and has been subjected to severe hardships for the last two years.

It is this class of houses especially, in which young men find their temptation for pilfering their masters' property.

Having visited prisons for several years, I have been astonished when conversing with interesting-looking youths, to find so many of them acknowledge, that had it not been to keep their standing with other companions, visiting bad houses, they should never have occupied such a disgraceful position. There are many houses in the neighbourhood of High-street that have coaches calling from twelve to three o'clock in the morning, to take home visitors. Respectable people, who are annoyed by them, can attest the truth of this. What young man's salary can support this? I visited a man for several months, thirty-five years of age, who once held a situation worth £500 a-year, but was dying in a work-house, from secondary syphilis. "I have seen my folly," said he, "but it is too late! Had it not been intemperance and bad company, I should never have been in a place like this, but it is better than I deserve."

First-class houses are supported by wealthy merchants, military officers, and "*gentlemen who move in the higher circles of society.*"

Thirdly, Most cheerfully would I pass over the Results of Prostitution upon Families, but I cannot conscientiously do it.

The following question has often been put to me:—Whether are brothels chiefly supported by young men or married men? As it is an important question, I have made many enquiries at girls *after* they were rescued, but more particularly from the most respectable medical gentlemen, and it is their private opinion, that a greater number of the latter present themselves for medical advice. When visiting a prison a few months ago, I observed three good-looking girls, in separate cells, about fourteen years of age, with their hair neatly shed, hanging down their backs. I enquired if their case was particular, for they appeared unaccustomed to such a place. The man's reply was this:—"An old gentleman with spectacles had connexion with them the other night in the G—: they have taken a favourite watch from him, which belongs to his old son, and the father has come here several times, stating, if they tell him where the watch is, they shall be set at liberty, but they will not inform him. Yesterday afternoon he requested me to try and get them to

confess, as he did not wish to bring them before the magistrates, but I told him it was not my business." I shall never forget their anxious looks—and more anxious were the hearts of their mothers.

But why mention this delicate case? My answer is, that if there was less false delicacy on the subject, and were it introduced in its proper place, as it is in the sacred volume, no father durst either decoy children to a green field, or drag them to prison to frighten them to confess about a watch, lost under the most disgraceful circumstances!

When visiting in Stirling-street, the other week, a member of Dr. ———'s church said to me:—"I was shocked last night when passing that troublesome house down stairs, to see a respectable-looking elderly man, with white neckcloth and a cloak, knocking at the door. He tried to hide his face in the angle of the door. Really, he seemed the father of a family." I have frequently witnessed similar characters when passing to the next flat to visit a young girl, who often complained of their noise, for two months before she died.

With regard to the Results of Prostitution upon the Public, I would merely remark, that the appearance of harlots on the street has an unfavourable influence upon the mind, and almost every person turns their eye towards them—females not excepted. Their language is most polluting.—Their idle appearance has a tendency to foster indolent habits in young people; and what must they think when they see persons older than themselves following prostitutes to their deeds of darkness? It may also be stated, that wherever brothels are kept, the moral tone of the inhabitants in that neighbourhood is visibly lowered.—This is observable even amongst religious persons.

How insulting to female modesty, and degrading to the other sex, to witness so many low characters parading the streets daily, with quack bills for "private advice."

IV. REMEDY FOR PROSTITUTION.—Having given an idea of the regular workings of prostitution, I shall now proceed to point out what can be done to prevent and suppress it.

10. 1. In the first place, both Houses of Parliament should be petitioned on the subject. But some may enquire; what can parliament do?

1. *First*, Establish a law that would give magistrates the power of punishing *procuresses*.—This class of persons are allowed to proceed in decoying girls, without fear of detection.

Second, Establish a law for inditing know houses of ill-fame. Three years ago, I called upon Edward Baines, Esq. then M.P. for Leeds, to inform him of several troublesome brothels in town, and he immediately said, "I am sorry that magistrates have little or no power over houses of ill-fame, but I shall give the police orders to look strictly after the houses now referred to. I have no hope of any permanent good being accomplished, so long as the law continues indefinite on the subject."

William Beckett, Esq. M.P. for Leeds, takes a deep interest in the restoration of unfortunate females.

2. In the second place, the principle of Abstinence from *all* intoxicating liquors should be propagated.

I have stated, that "one-fourth of the girls have been servants in inns or public-houses, where they were seduced by those frequenting such places;" but the fact is, the remaining three-fourths betake themselves to drink before attempting the fearful act! A mother, residing in Leeds, gave her two daughters intoxicating liquors 'in order to prepare them for an officer and sea captain. The youngest daughter, fourteen years of age, wept bitterly, which produced such an effect upon the captain's mind; that, instead of seducing the child, he gave her half a sovereign; but the unnatural mother being determined upon her daughter's ruin, made an engagement with a more hardened villain, who accomplished the girl's destruction. The mother soon after died in a most miserable condition, and, according to the last account I heard of the two sisters, they were keeping a house of ill-fame. I once visited, for about six months, an orphan, fifteen years of age, then in an hospital. Her only sister had got her intoxicated, and then a monster, in human form, accomplished his hellish purpose. I visited another unfortunate female about three months ago, who was seduced in the following manner:—Her father was a public

servant, and one evening a *gentleman* sent him out of town upon business; this person being aware that the mother was in the country, then went down a *second* time to the house, and after getting the innocent daughter partly intoxicated, accomplished her ruin! He remained until early in the morning, and when he left gave the girl two guineas as a compensation for her destroyed virtue! The mother came home next day, and finding her once blooming child out of order, with plenty of money, she enquired how she got it. The girl burst into tears, and told her what had happened. The mother soon died, and the daughter went farther astray. I always found her grateful for a visit, and seemingly anxious to hear about Christ. Having attended a Sabbath school, she possessed a knowledge of many parts of the Bible. When conversing one day, she said, "Oh! if I had but attended to the instructions of my kind Sabbath school teacher, I should not have been in such an awful condition as this. Oh, sir, do you think I shall get better? I should like to do so, that I might lead a different life; but I fear death is approaching! I cannot move that poor hand! Will you take hold of it? Lord Jesus, have mercy upon me, for I am a poor sinner. O pray for me, for I cannot pray for myself!" About two weeks before she died, she stated the following circumstance to a friend, after he had, at her own request, engaged in prayer:—"Now sir, I feel obliged to you: Go and tell ——— that he was the first man that ruined me. O, do tell him that he has ruined me!" No person was referring to the subject, but conscience was awakened. Several persons were around the bed when she stated this. She had been a good-looking person, but what a change in about two years! She died at the age of twenty-two, a victim to that dreadful *malady* which curses the victims of this vice. The whole surface of her body was covered with ulcers, which sent forth such an effluvia, that it was impossible to remain many minutes at the bed-side.

! Were it not for the intoxicating draught, neither of the parties could continue in their deeds of darkness. The mistress and bully has acknowledged this: often have the poor girls said to me, while the tears trickled down their pallid cheeks, "Ah, sir, we never could go on in our

in the last thing at night, and generally the first thing in the morning." Banish intemperance, and in a short time prostitution would be almost unknown amongst us. I have inserted an interesting letter from Mr. Braithwaite, Governor of the Prisons of Glasgow, in reply to a note in which I requested his views of intemperance, as originating and fostering this crime.

“GLASGOW, 26th Jan. 1843.

“DEAR SIR,—In reference to the proposition that ‘prostitution would never be suppressed to any extent, so long as intemperance continued,’ I am of the same opinion as I have ever been. Indeed, there cannot, I think, be any doubt but that the evil influence of intemperance upon the morals of the community contributes largely to cause prostitution. It unquestionably inflames the passions, blunts the moral sense, weakens the power of self-control, and renders its votaries the easy prey of every bad habit and licentious practice. Hence we find, that, with but few exceptions, intimacies between the sexes formed in public-houses generally result in the seduction of the female, who eventually, when deserted by her betrayer, becomes the bold and unblushing prostitute—widening, by her pestiferous example, the circle of crime, and spreading contagion around her. Drinking almost always, especially in towns, is a concomitant of unchaste practices;—the one generates the other, and, like cause and effect, are ever found in alliance, rendering its unfortunate subjects still more degraded—more confirmed in bad habits—less able to resist temptation, and making their recovery almost hopeless.

“Though in your note you only ask my opinion as to the influence of intemperance in causing and perpetuating prostitution, yet I cannot help remarking, that there are other causes in operation which act as powerful auxiliaries in aggravating the evil, and which, in a work such as you contemplate publishing, ought to have a prominence commensurate with their importance.

The first, that I shall name is the practice of juvenile haggings, which almost invariably, on the part of the girls, leads to juvenile prostitution. Brought up in ignorance,

habituated to idleness—associated with the worst and vilest, and accustomed to depend upon *elemosynary* aid for support, need it be matter of surprise that they should have a dislike to honest labour, and prefer a life of idleness and debauchery to one of toil and self-denial? In fact, their training and pursuits from infancy upwards are the best preparations for a life of crime; and so long as vagrancy in any shape is tolerated or permitted to exist, the evil will continue undiminished. I have no hesitation, therefore, in giving it as my deliberate conviction, that the well-meant, but mistaken system of *promiscuous* charity—tending as it does to perpetuate the evil, is itself, for that very reason, an evil of no ordinary magnitude. Nothing is farther from my wish than to impede the well-meant intentions of the charitable and humane, but experience compels me to say that *promiscuous* charity ought by all means to cease; and the praiseworthy motives prompting its exercise directed into other and really beneficial channels—whereby poverty and its concomitant evils might be lessened, without running the risk of increasing the amount of crime, or swelling the ranks of prostitution.

“The only other cause that I shall at present glance at, is the system of ‘*wee pawnbroking*,’ as it is commonly called, in contradistinction to the system established by law; and sure I am, nothing has contributed more to deprave the lower orders of the community than the system referred to. Illegal itself, it affords every facility for the commission of the most illegal and criminal practices; and many a poor family reduced to misery, and many a wretch sunk in depravity, have to bewail the existence of these infamous dens. I say then, utterly extinguish these—let them be rooted out, ‘root and branch,’ and let their existence no longer be permitted to disgrace this or any other community. In conclusion, I may be permitted to remark, that though it be a comparatively easy task to point out the ‘Cause, Extent, and Results of Prostitution,’ it will not, I fear, be quite so easy to find out a remedy adequate to its ‘*permanent suppression*.’ There cannot, however, be a doubt, but that if the brothels, ‘*wee pawns*,’ dram shops, and low tippling houses, were shut up, and temperance universally to prevail, the aggregate of prostitu-

tion would be immensely lessened—vice, ashamed, would no longer unblushingly stalk our streets, and an improved morality would be everywhere exhibited.—I am, dear Sir, yours truly,

“WILLIAM BREBNER.”

3. In the third place, persons who have property ought not to let their houses for brothels. In some cases such characters get another person to take the house, but if landlords were really anxious to get rid of them, they could easily manage it. It is most disgraceful, that many landlords, who profess to be Christians, instead of keeping out bad women, are anxious to secure them quietly for tenants. I could name several heads of families who state, that prostitutes are the best tenants they have, for they not only give more rent, but generally pay in advance. I asked one of them, the other week, if he should like his daughter to occupy one of these *sure-rented* houses, or his son to support them? but he gave no reply. It is only four months ago that I informed one of the Authorities that prostitutes were occupying his property, but the same worthless characters are allowed to continue—scattering moral and physical disease around them.

I could name a *lady*, whose husband holds a place of public trust in this city, who lets several furnished brothels, and often calls in the morning to ascertain what kind of a night her poor slaves have had. On one occasion, when several respectable neighbours were complaining about being annoyed by their visitors at improper hours, this *lady* said, “The property is our own, and it will continue to be a house of the kind, so you need not trouble yourselves.”

Our Magistrates must be aware that they grant license to publicans whose houses are supported by harlots. I have frequently seen several of their back doors open at an early hour on Sabbath morning, in and around High-street.

4. In the fourth place, the supporters of bad houses ought to be placed on the same footing in society with prostitutes. Why not shun the seducer as well as the seduced? Why show less sympathy to the weaker than the stronger vessel? Is it because the sin is greater in the one case than the other? The word of God represents her house as the *way to hell*; but whoremongers *shall* have their part in the lake which burneth with fire and

brimstone." Let their names be brought to light, that respectable people may know whom to shun. When conversing a few months ago, about unfortunate females, with the Rev. Mr. ———, he said, very sharply, "if one of these girls would attack me, I would certainly knock her down;" I said, "would you knock down a *known supporter* of such characters if he addressed you on the street?" He gave no satisfactory answer. Similar feelings exist in many good people's minds; but although their appearance, conversation, &c. is most repulsive, it ought to be remembered, that they have lost their character—friends have deserted them—no respectable person will employ them—and the terror of meeting a demon mistress, without money, is the reason why many turn out, and *not a real desire* to follow the hopeless course. There are a number of *gentlemen* in this city (several of whom we could name) who boast in telling how many good-looking young girls they have seduced.—To such I should say, in the language of our Scottish Bard:—

"Is there in human form that bears a heart—

— A wretch! a villain! lost to love and truth?

"That can with studied, sly, ensnaring art,

Betray sweet Jenny's unsuspecting youth?

— Curse on his perjurd arts!"

"Seduction," says the late Timothy Dwight, D.D., "in its very nature, involves fraud of the worst kind. It is probably always accomplished by means of the most solemn promises, and often with oaths still more solemn. Both the promises and oaths, however, are violated in a manner supremely profligate and shameful. The object to which they are directed, is base, malignant, and treacherous in the extreme: and the manner in which it is prosecuted is marked with the same treachery and baseness. He who can coolly adopt it has put off the character of a man, and put on that of a fiend; and, with the spirit of a fiend alone, he pursues, and accomplishes, the infernal purpose. The ruin sought and achieved is immense. It is not the filching of property. It is not the burning of a house. It is not the deprivation of liberty. It is not the destruction of life. The seducer plunders the wretched victim of character, morals, happiness, hope, and heaven; enthrals her in the eternal bondage of sin; consumes her, beyond the grave, in endless fire; and

murders her soul with an ever-living death. With the same comprehensive and terrible malignity, he destroys himself; calls down upon his own head the vengeance of that Almighty Hand which will suffer no sinner to escape; and awakens the terrors of that undying conscience which will enhance even the agonies of perdition. All this is perpetrated, in the mean time, under strong professions of peculiar affection; with the persuasive language of tenderness; and with the smiles of gentleness and complacency. For, the seducer

“Can smile, and smile, and be a villain.”

In the fifth place, the police might be authorised to prevent prostitutes from parading the streets at night, and to a certain extent in course of the day. It is no uncommon thing to witness from fifteen to twenty bad women between Stirling-street and the lower end of High-street on a Sabbath morning or evening. Many innocent youths have been led to ruin by meeting, on their way home, with some harlot of two or three years' standing. The following paragraph is from a letter on carrying the Edinburgh and Glasgow Mail, by Robert Wallace, Esq., M.P., dated 17th Oct. 1842:—

“Again, let me request all those whose duty or whose desire it is to have public morals improved, and, with this view, are anxious to see the extent of prostitution and profligacy lessened, which so throngs the streets of the towns I have been speaking of, from eight to ten o'clock at night, to bear in mind that those who are employed to conduct the evening correspondence and carry it safely to the Post-Office at late hours, are at the very age and of the class generally who well deserve to be kept out of the way of temptation, instead of being thrust into the very thick of it, as they unquestionably are at present, by the late hours they are required to keep by their employers.”

In the sixth place, extend the means of education and the operations of Town and City Missions. During my weekly visit to the Glasgow Lock Hospital in 1842, I met about 300 unfortunate females who were able to be cut of bed. It is our custom to commence with praise, and when any old tune was started, such as French or St. Pauls, a number of them joined, but if a tune more regattily introduced, such as Ballads on Kilmarnock, was

raised; scarcely one could sing. Before delivering a short address, the inmates read a portion of the Bible, and not more than *one-fourth* were able to read, and one-half of that number read indifferently. I found that a greater proportion of girls from third-class houses could read correctly than those who belong to the first and second class. Is this the intelligent company that thousands of educated gentlemen associate with?

Again, no person but the Missionary can so prudently, and with such safety to his character, attempt the benefit of unfortunate females, his work being to visit from house to house. Many poor girls who have been recently led astray would rejoice at an opportunity of being rescued from their misery; and I may remark, that I have seldom or ever received improper language when endeavouring to restore them: they are always submissive to remonstrance. This arises, in a great part, from little reference being made to their present course, and by trying to convince them that a life of idleness is unpleasant—that visitors *despise* them—and by inducing them to reflect on what mother has done, and that they must soon appear before the judgment bar of God. However, those who take an interest in rescuing such individuals, must be prepared for every thing which tends to distract and perplex the mind. But why should the friends of the Redeemer be less earnest in reclaiming the wanderer, than Satan and his servants are in destroying? When visiting their houses, I never allow the door to be shut; and, as a caution to others, I may mention, that an honest-hearted missionary from Ireland entered a brothel in his visitations, accepted of a chair, and while reading a portion of the Bible, one of the girls slipped the *catch* on the door, which not only alarmed him, but cost him difficulty to get out. I have seldom been attacked by them on the street; and one ground which encourages me to believe that they are not altogether beyond the probability of reformation, is the fact, that when a girl that I have met in the Lock Hospital or Police Office observes me, she will take shelter any where rather than pass me. This was still more observable in England. In the seventh place, a penitentiary or asylum should be provided for the reception of females who are willing

to abandon their wicked life." Some persons may reply, "there is the Magdalene Asylum;" but such must be informed, that the Magdalene Asylum does not now exist for unfortunate females. An Act of Parliament was passed in June, 1841, setting it apart as a "House of Refuge for Female Delinquents; and that the inhabitants of Glasgow be taxed one penny per pound towards its support;" so that it may be said of eighteen hundred unfortunate females in Glasgow, "no one careth for them." Is it possible that the servants of Satan can spend above half a million of money every year in murdering three hundred young females, and *seducing* other three hundred to fill their places, and the professed friends of the Saviour put forth no effort to save them? "Awake, awake; put on strength, O arm of the Lord!"—Arrest the debauchee in his awful course!—arouse thy people to suppress "the pestilence that walketh in darkness; the destruction that wasteth at noon-day."

I meet with girls, almost weekly, who are anxious to abandon their unhappy life, but am obliged to state, "I have no Magdalene Asylum in Glasgow." When I propose to write their friends, many of them reply, "my father and mother are both dead;" and others, "I have a stepmother." About three years ago, Elizabeth Gardiner, eighteen years of age, left Carlisle and came to Glasgow. She was shortly after that led astray, and two years since was admitted into the Female House of Refuge, and dismissed about two months ago; but having no friends in town, she "could not starve, and had to take to the street." She sent for me, and requested me to write her father, and inquire if he would allow her to return home. I did so, but receiving no answer, and finding that she was anxious to get away from her old companions, I procured a few necessary articles of clothing, and had her sent home by the coach; but, strange to state, he would not allow his daughter to enter the house, and, although for several hours exposed to a severe storm, her stepmother bolted the door against her, about 10 o'clock. A poor neighbourly woman took pity on the unfortunate creature, and gave her shelter for the night. Next morning she requested a ride to me, and an evident that she had been to alive. The Male House of Refuge is situated in the city, and

help; but he could not be troubled, writing, and gave her the letter I sent him. Next day she walked back to Glasgow, a distance of 20 miles, and called upon me with the letter, expressing a desire to get employment, but not turned, I believe reluctantly, to her former sinful course.

Since publishing the first edition of this pamphlet, I have to record the following mournful particulars respecting poor Gardner. When visiting the Police Office on Sabbath, the 12th March, the turnkey kindly opened the door of the "dead house," and there I observed her dead body! After leaving the Office I went up to the brothel where the deceased lodged, and met four females, who informed me that a private soldier of the regiment at present in Hamilton barracks had been going about the house during this week, had given the inmates at least one bottle of spirits every night; but on Saturday evening he sent the mistress to A——'s spirit-cellar for three bottles of whisky, which were consumed by the deceased and other four females, from 5 to 6 o'clock! A man who resides in the same court, stated to me, that he passed the house on the previous evening about 12 o'clock, and saw no appearance of any person; but returning in about five minutes, he observed the corpse of the deceased, which was not quite cold, and likewise heard the master of the bad house exclaim, "what's that!—she's gone!" There was an inspection, and the medical gentlemen informed me that she died from "congestion of the brain or turgidity of the blood-vessels, occasioned by intoxication, cold, &c.; and there was a pint and a half of liquid in the stomach, which consisted chiefly of ale, porter, and alcohol." I wrote the father the day after, but he paid no attention to the letter. Captain Miller granted liberty to inter the body, so a gentleman and myself received an order from the Town's Hospital for a coffin, engaged five men, and her remains were laid in the narrow house appointed for all living.

In the last place, ministers of the gospel and guardians of youth might bring this and other dangers more frequently before their charge. How many young people enter our cities and large towns with no more idea of the snares that they are daily exposed to, than the infant upon its mother's knee! Many hold that it is better not to blunt young people's feelings by revealing the evils of

such a place as Glasgow; but is it not safer to leave them of their danger, although it should excite surprise, than leave them till it is found out by sad experiences? I shall conclude this particular by an excellent extract from a sermon by the late Timothy Dwight, D.D.:

"Before I begin the immediate discussion of this subject, I shall premise a few observations on the propriety of its introduction into the pulpit, against which it is universally known, that there is, and for a great length of time has been, a rivetted prejudice. When the peculiar delicacy attending this subject is considered, it cannot be thought strange that such a prejudice should in some degree exist. Even the most chaste and correct observations concerning it are apt to give pain; or at least to excite an alarm in a refined and apprehensive mind. But is it not a plain and prominent part of the Counsel of God to forbid, to discourage, to prevent, this profligate conduct of mankind? Why else was this precept inserted in the Decalogue, and promulgated amid the lightnings of Sinai? Why else is it throughout the Scriptures made the subject of such forcible prohibitions, and the object of such awful threatenings?"

"What reason can be given, why it should not be introduced into the pulpit? Can common sense either prove, or discern, the usefulness of excluding it? Is it fit, is it safe, is it not preposterous, is it not ruinous to the best interests of mankind, to leave the whole management of it to loose and abandoned men; and to suffer them, from year to year, and from century to century, to go on in a course of corruption; seducing and destroying thousands and millions, especially of the young, the gay, and the giddy! while the Ministers of Christ, divinely appointed to watch for the souls of men, quietly sit by, and see them hurried on to perdition? Shall we be awed by the cry of indelicacy, originally raised by the most indelicate of mankind, only to keep the field open for its own malignant occupancy? Shall we not rather lay hold on every opportunity; and all the means furnished in the pulpit, as well as elsewhere, to rescue our fellow-creatures from destruction? I consider it as my own duty to bring this subject into the pulpit without hesitation; and, on all proper occasions, to treat it in the same definite and earnest manner, which is demanded by the precepts of the Gospel."

In conclusion, I beg to make a few remarks on the method in which Asylums might be conducted. 1. In the first place, it is of great importance that corporal punishment, as a general rule, be avoided. Directors cannot be too careful as to leaving a "discretionary power;" on this point, with matrons. I have visited institutions where matrons seldom or ever had recourse to punishment for a period of *fifteen years*; but might refer to other matrons, who, although the inmates were younger and less depraved, seldom allowed a day to pass without inflicting punishment, sometimes to a disgraceful extent.

2. In the second place, the inmates should be allowed to wear their hair such a length as is warranted by the word of God. The common practice is, not only to cut it close, but the female who has to perform the unnatural task is ordered by the matron to "cut it short, or your own shall be cut." In certain cases it is necessary to shorten the hair, but not so as to make the person feel ashamed to look up for several weeks. It has a bad effect even upon the mind of a depraved female: self-respect is lost as a consequence.

3. In the third place, harmless recreations might be, to a certain extent, allowed, with great advantage: such as a monthly magazine; or say Chambers' Journal; acquiring the art of writing, or devoting an hour, weekly, for the practice of sacred music. This has been far too little attended to. No person who knows anything of human nature, can be ignorant that the mind must have change and relaxation. The necessary sameness of these institutions, for two or three years, calls loudly for something of this kind.

4. In the fourth place, every effort should be made to procure situations for the inmates, when their time is expired, or get them safely sent home to their friends. This is sometimes attended to, but I have met many cases where girls had neither home nor situation to which they could go, and, as a consequence, have returned to their former course of sin, and, when reasoned with, have replied, "we could find no employment, and could not starve." I have paid particular attention to ascertain how females conducted themselves after leaving asylums, and am sorry to state, that not more than one-fourth have continued to conduct themselves in a becoming manner. Those who return generally run mad, speedily in Satan's service, although

it is not without an accusing conscience. "Prevention" is in this sin, above all others, "is better than cure."

5. In the last place, it would be of great advantage to have a Probationary Penitentiary connected with every Asylum and Lock Hospital, where girls could be received at once upon trial, and if the committee of the asylum found them worthy objects, then they might be admitted.

I have repeatedly met girls who appeared anxious to abandon their unpleasant life; but being obliged to continue amongst their wicked companions for two or three weeks, until the meeting of committee, they have by that time been advised by a mistress or bully not to go. I am referring to girls who are expert in their sinful course, and it is of greater importance to get them rescued, than those who, from ignorance and simplicity, can do little to corrupt others. There is no doubt but many girls leave the Lock Hospital, after being cured, with strong desire to lead a different life: but where can they go, or what can they do?

I have thus discharged what I have long felt to be a duty, and at the same time attended to a request which was made about three years ago, by several friends who take a deep interest in the present and future welfare of the human family. Although I have spent many an unpleasant hour in endeavouring to reclaim unfortunate females, yet the touching gratitude of parents and friends, at the return of their prodigal, has more than compensated for any effort on my part; and I earnestly desire to spend and be spent, at home or abroad, in raising man to his original standing in the scale of being, that the latter day glory may be hastened, "when the times of refreshing shall come from the presence of the Lord;" then, "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

LETTER TO THE AUTHOR FROM JAMES PATERSON, M.D.
PROFESSOR OF MIDWIFERY IN THE ANDERSONIAN UNIVERSITY, GLASGOW.

[In annexing the following letter, I may state, that I originally designed to suppress whatever the writer had said of myself which could be disconnected from the character of the publication. A revered friend, however, remonstrated

against the design, and insisted that the publication of the whole of it was due not only to myself, and the manner in which some professed friends question the prudence of my Exposure, but also to the Medical Faculty; to show the public what high moral and religious principle is to be found in their body.—W. L.]

Bath, 18, GT. HAMILTON STREET, 22d March, 1843.

MY DEAR SIR,—Accept of my warmest thanks for the copy of your recent Exposure of Female Prostitution, which you were kind enough to present me. I have read it with much interest, and from what I know of your devotion to the Missionary cause, of your public and private excellence, I have the fullest confidence in the truth of the facts which you have so unostentatiously narrated. The circumstances detailed are appalling in the extreme, and afford the most painful and melancholy proof of the awful depravity of the present age. I believe by many the statements will be called in question; by some who patronise the wretched and degraded system, they will be sneered at, and probably for a time turned into ridicule, but from the spirit and motives with which your little work is written, I am fully of opinion that it is well calculated to make some think, who perhaps never before thought seriously on the matter, and it may, by the blessing of an all-wise Providence, be the means of yet effecting a gratifying revolution amongst the young and careless portion of the community.

You have disclosed startling facts not hitherto generally known, at least in this city, respecting the well-termed 'monstrous procuresses' haunting not only our market-places, but our very churches, to decoy the unsuspecting and unprotected young female victims; you have thrown out some admirable hints to masters and employers in reference to the *gentlemen* under their immediate inspection; and you have, I fear but too justly, pointed out the source from which the *funds* are pilfered in order to enable them to carry on their unprincipled and ruinous career. You might have descanted at greater length on evils and miseries which the practice entails not only on the guilty individuals themselves, but on posterity; on the constitutional and bodily diseases which the depraved *voluntaries* are sure ultimately to transmit to their innoc-

and unhappy offspring. In my professional capacity, I have seen much of the consequences to which you have properly but modestly alluded; and, from my late experience in the medical management of the Glasgow Lock Hospital, I can unhesitatingly add my testimony to the mental misery and bodily suffering to which such a course of life must necessarily lead the unfortunate and ruined creatures. The manner in which you have discharged your duty, and the well-timed service you have rendered to your fellow men, entitle you to the highest credit, and to the gratitude of the public: for although you have unfolded deeds of darkness, of the most foul, revolting, and abominable character, yet you have done so in language and description which cannot, I think, give offence to the most delicate or refined taste, but which, on the contrary, must recommend your labours to all good men, to every friend of moral rectitude and virtue. Your character and motives may be impugned in *certain quarters*, and amongst *certain* individuals; the truths detailed must be highly unpalatable to many; but such considerations must sink into utter insignificance when contrasted with the smiles of an approving conscience, with a heartfelt sense of having endeavoured faithfully to discharge your duty. I sincerely hope, that the prayers of many a parent will bless you, that the gratitude of those in whom you have been instrumental in snatching from the paths of vice will follow you, and that many young individuals of both sexes will take warning from your Exposure, and profit by your advice. Should you be assailed or persecuted by the infidel or profane, take courage from the example of that Divine Master in whose work you are engaged, and whom you profess to serve, for he has said, 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven.' With every wish for your welfare and prosperity, I am, dear Sir, yours sincerely,

"JAMES PATERSON."

THE END.

